

"Wankantanhan Anpao kin hiyouhipi."—Luke 1. 78.

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ANPAO - KIN:

Rev. E. Ashley,
Rev. W. J. Cleveland, EDITORS

Anpao wotanin wowapi kin wi iyohina, wiyawapi anpetu tokaheya eca wowapi tokxu kin oga yewicakiciyapi ece.

Wi akenom (one year) on kaxpapi yamni kajujupi kta.

Wi xape kin kaxpapi wauji sam okise.

Icupi xni itokab kdajujupi kta.

Wowapi askabyapi maxaxana wanji qaix nonpa owapi kin, mazaska cekiya. ANPAO KIN opeton okilhipi kta.

Tuwa wowapi kagin kta ca wowapi ska sani el owa kta.

Opetonpi kta wowapi hiyukiyapi qaix ed taku oyakapi kta cinpi na hiyukiyapi ca, wowapi ojuha akand deced owapi kta.

REV. E. ASHLEY,

Cheyenne Agency, S. D.

Yawaxteya Cajeyatapi Wowapi Wan.

ANPAO KIN jekoyagunyanpi qa wico-
ran waxte ceon iyounpaxtakapi kta
wookihi yuha. Okodakiciye-wakan opa-
pi tka abebeya tipi kin, hena iyotan
otakiye waxte heca kta. Bixop waun
kin ceyatanhan, taku ecamon onxpaxpa
oyakapi qa taku bduotenin kta wacin
kin hena owasin. qa Tipiwakan iyaza
omawani woyakapi kin hena, qa nakun
Okodakiciye-wakan kin wotanin tawa
toktokeca ed kagapi kta. Oyate unkita-
wapi kin owasin Anpao kin icupi qa sanm
wicaxa tokeca wicagupi nin ecanmi.

W. H. HARE,

Yewicaxipi Bishop

Ihukuya wowapi kin he Wasi-
cun iapi okage cin hecegna unka-
gapi. Tawayekiyapi tawowapi kin
heca, na Sina Sapa Owayawa kin
on Lakota tamazaska unpi kin on
taku eye cin slayegna ieskašniyan
unkagapi. Hecel tona oyakihipi
tanyan yawa piye.

Anpao kin.

The Methods of the Indian Office.

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lee and Commissioner Leupp]

DEPARTMENT OF THE INTERIOR, OFFICE
COMMISSIONER OF INDIAN AFFAIRS

Washington, April 13, 1906

MY DEAR BISHOP SATTERLEE:—

In response to your recent com-
munication I wish to express my
appreciation of the courtesy of
your committee in frankly invit-
ing me to make clear the methods
of the Indian office in executing
the President's orders as to the
use of the trust and treaty funds
toward the support of sundry mis-
sion schools.

The rules I formulated for han-
dling this matter were laid down
in my annual report for 1905, pub-
lished last November. The only
digressions from those rules were
made on the written instructions
of the President. On maturer

thought he decided to change the
mode of determining the "pro
rata" share which each Indian
should be at liberty to sign away.
My plan provided for first taking
out of the tribal income the
amount needed for the support of
the Government schools, and then
dividing the balance. His plan,
which was substituted for this,
provided for the division without
first taking out the amount needed
for the support of the Governme't
schools, and then giving each In-
dian the privilege of saying
whether his share should be drawn
upon for a mission school or the
government schools.

The other divergence consisted
in the President's deciding himself
the question of the use of the
treaty funds as well as the trust
funds. This use had been made
theretofore, and I had raised a
question on it, and asked for an
opinion by the Attorney-General.
I passed the summer and part of
the fall on the reservations; and,
no opinion being yet at hand on
my return to my desk, and the
mission schools having got nearly
half through their year's work on
the faith of an opinion favorable
to them, the President decided that
the treaty funds should be used
for the rest of the current fiscal
year, but cease absolutely after
June 30, 1906.

In all other respects the rules,
as I framed them, are undisturbed
and in full operation. My in-
structions to the various Agencies
interested in this matter were as
explicit as I know how to make
them, and publicity and candor
with everybody were their funda-
mental principles. When, early
in February, one of our Agents
telegraphed in an inquiry on a
point which seemed to him uncer-
tain, my sole thought in wiring
back my answer was to make sure
that no possible excuse should ever
be afforded anyone to say that he
had been misled. In other words,
I insisted that the existing plan
should put its least attractive face
to the front. My dispatch, crude
in form and prepared in the midst
of an almost maddening rush of
work, read as follows:

"Washington, D. C. Feb. 2, 1906

"Payment for contract will be
made out of all trust and treaty
funds named in petition to the ex-
tent of the shares of the petition-
ers and petitioners' children, the
total of which will be deducted
from the total amount of said
funds whenever a distribution is
made, thus reducing by such
amount the shares of all Indians.

"LEUPP,

"Commissioner."

This message, read in the light
of all the records and correspon-
dence which had preceded it,
would, I supposed, be intelligible.

Read by itself, even, I cannot con-
ceive how the last part could have
been misapprehended when joined
to the first part. Construed in
popular language, this dispatch
made plain three things:

(1) That the treaty as well as
the trust funds would be used.

(2) That no petitioner would be
permitted to sign away more than
his own shares and the shares of
his children; and

(3) That under the existing sys-
tem the shares of all the members
of the tribe would suffer some
diminution.

The first of these points I have
already explained; the second is
included in the rules laid down in
my report. Now let me make the
third point clear by an illustra-
tion.

Suppose that we have a reser-
vation containing 5,000 Indians,
to whom there is to be paid in any
fiscal year a tribal income of
\$50,000. This would entitle each
individual Indian to \$10 as his "pro
rata" share. Suppose that 500 of
these Indians petition to have
their shares drawn upon for the
support of, say, forty children at
\$100 apiece at a certain religious
mission school. That costs \$4,000
which, deducted from the \$5,000
due to the 500 petitioners, leaves a
balance of \$1,000 or \$2 apiece, to
be paid to the petitioners at the
final payment period of the year.

The 4,500 Indians who do not
petition for the diversion of their
money to a mission school are
assumed, under the President's
plan, to be in favor of the govern-
ment schools, as the Government
treaty with these Indians consti-
tute a written demand of the tribe
for the maintenance of such
schools on the reservation. Now,
suppose the government schools
to cost \$25,000 for the year's
maintenance. Deduct this sum
from the \$45,000 due to the 4,500
non-petitioners, and we have a
balance of \$20,000 to be distrib-
uted among the 4,500 at the rate
of \$4.44 apiece.

Of course the difference between
the \$4.44 and the \$2 ultimate div-
idends is largely in favor of the
non-petitioners as contrasted with
the petitioners. From this fact
a casual observer might jump to
the conclusion that the shares of
the 4,500 non-petitioners are not
at all affected by the diversion of
the \$4,000 to the mission school.
I insist that this diversion does
affect their shares; for, if there
had been no diversion of \$4,000
there would have been \$25,000 to
distribute among the whole 5000
Indians and each Indian would
have received \$5. Although the
shares of the non-petitioners suffer
to the extent of only 54 cents,
they do suffer by this sum. The
insignificance of the amount in-

involved does not change the basic
fact.

This much I feel bound to say,
not simply to clarify a rather
lamely expressed message, but by
way of justifying the frank and
courteous treatment your commit-
tee has accorded me. I have been
highly gratified by a letter just
received from Bishop Hare, whom
I am proud to number among my
friends, and who properly resents
the efforts made to give a false
and hostile color to a private note
of his which recently found its
way into print. It is needless to
say that I never allowed any
forced interpretation of that note
to mislead me into thinking that
he doubted my own sincerity of
purpose, whatever he might think
of my official imperfections of judg-
ment and ineptitudes in adminis-
tration.

Very sincerely yours,

(Signed) FRANCIS E. LEUPP,
Commissioner.

W
omar
Phili
yank
wanwancala cekiyapi naceca. La-
kaš St. Peter's na St. Jude's etan-
han wicaša yamni, Peter Stand,
Clayton Black Eagle na Frank W.
Bear, Bishop wowapi wan kiciga-
pi na eyapi: "Wi šakpe hehanyan
Tipi wakan henios el wacekiyapi
kte šni on wowapi unnicagapi.
Wojupi wan el ojupi na wi šakpe
hehanyan awanyakapi šni he iye-
ceca. Hetanhan toketu kta he.
Awanyakapi hecinhan icagin kta.
Hektakiya ee šni tka tokatakiya
unyanpi kta uncinpi. Anpetu
wakan cana St. Peter hlaħla
naunhonpi šni kin icanteunšic
na heon wowapi kin le unnicag
na hel Wawokiya wan eyagna
kte iceunniciyapi." Yunkan Bi
opawicayupte na hlaħla na
šni icante šicapi, na tokatakiya
icagapi cinpi, na wocekiye oy
hiyeye cin he maga heca iyaci
qon cajeyate cin iyohakab le e
"Eya miye tokel owakihi kin eca-
mon kta, tka miye tokel owakihi
kin isanpa oyakihipi he slolyayapi
he. Icin maga on wowapi miye-
cagapi kin he tanka hca, eša Oko-
lakiciye wakan tona opapi kin ma-
ga kin etanhan onšpa kicanye na
awanyakin kta kiciyanka. Opapi
iyohila, wojupi onšpa tawa kin tan-
yan awanglake cinhan Wazihanska
gli kinhan Wojupi kin ataya selya
han wanyakin kte šni, na icunhan
Wojupi itancan kin, mahpiyatan-
han kul ahinitonwanpi kta na Ho
tanyan ecanon! Ho tanyan eca-
non! eniciyapi kta" ewicakiya.
He woawacin heca wan eye.

THE DAYBREAK.

Rev. E. ASHLEY,
Rev. W. J. CLEVELAND
EDITORS.

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REV. E. ASHLEY
Cheyenne Agency, S. D.

Letter of Commendation.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notices and accounts of my official acts and visitations. I hope our people will take it and circulate it.

W. H. HARE,
Missionary Bishop

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OKOLAKICIYE WAKAN WIYAWAPI.

May wi kin.

1. St. Philip na St. James Ta-anpetupi..... Ša
6. Easter iyohakab Anpetu Wakan iyamni..... Ska
13. Easter iyohakab Anpetu Wakan itopa..... Ska
20. Easter iyohakab Anpetu Wakan izaptan..... Ska
- 20, 21, 22, 23. Rogation (wocekiye) anpetu.
24. Ascension Anpetu Ska
27. Ascension Anpetu iyohakab Wakan kin..... Ska

Wotanin-wašte Ayapi On Wocekiye.

Anpetu iyohi wicokaya he cin ehan heyapi kta.

Wanikiya wašte isto wacantkiya nitawa kdugad, canicipawega akan otkeyahan yaun tka qon, maka akan wicaša un kin owasin Niye ekta etonwapi qa niwicayapi nunwe. Amen.

Yewicašipi kin on.

O Wakantanka, tuwe wicawe wanjila on, wicaša oyate hiyeye cin oyasin maka kin owancaya etipi kta e wicayakage cin, na tona itehanyan naiš kiyela unpi kin, wookiye owicakiyakin kta e Nicinea wašte uyaši qon; wicaša oyasin onilepi na iyenianpi kta unqupi ye. Oyate kin optaye nitawa kin opewicaya ye, na Ikcewicaša kin wokiconze nitawa ekta awicagli ye. Tona wicayeco kin ecala wicaluecet, na nitokiconze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itancanunyanpi kin hee eciyatanhan. Amen.

Wotapi šni Itokam Wocekiye wan.

O Itancan, wopida unničupi. Wotekdapi kin wodwicaya ye, qa wicaša owasin, maka sitomniyan, Wiconi Aguyapi ni un kin Małpiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunniciyapi. Amen.

Grace before Meals

Thanks be to Thee, O Lord. Feed the hungry, and grant that all men, everywhere, may seek and find the Living Bread which cometh down from Heaven. Amen.

ANPETU WAKAN IYOHILA TAWOCEKIYE ON WOONSPE.

Lent el Anpetu Wakan iyamni

Hekta Anpetu wakan kin he wicacełpi el wowiyutanye kin on waktanikiyapi. Na anpetu kin le maka kin na wakanšica kin, wowiyutanye nonpa kin lena Itancanunyanpi atakpepi qon hena caje-unkiyatapi. Maka kin le el taku ynke cin etanhan wanjini wakanunlapi kte šni e unkiyaksapapi. Maka el wakanlapi kin on wounglakapi kte šni, tka wakonpi kin le on tokel wicota walitanipi sa! Wotanin wašte kin el tohan wakanšica kin hałyapi eša ake el ku kte hecin ece kin unkokiyakapi. Na wakta unqonpi kta e tuwa wan iye ikapeya tanka unkiyapi ce na he eciyatanhan unkipajupi kta. Iyunkan wocekiye kin el tokannyanpi yamni kin lena itkob naunjinpi kta ca Wakantanka towaša ke tanka kin awanunyakapi kta e icekiyeunšipi.

Wocekiye kin.

Nitaokiye onšikapi kin awicakeya taku cinpi kin ayatonwe kta. Wowiyutanye etanhan eunglakupi kta uncinpi, iš nncinpi šni he awacinpica. Onunšikapi ehantanhanš uncinpi kta. Cante eciyatanhan awicakehan uncinpi šni hecinhan, eunyakupi kta e woape unyuhapi šni. Akantanhan wocekiye woeye eyapi kinhan wacekiyapi heca šni. Icin wacekiyapi kin he taku he. Wakantanka tawacin kin etkiya canteciuzapi kin hee. Nitokinihan nape etapa lugatin kta. Wokokipe tanka yuke cin on Wakantanka towaša ke iyotan wašte kin ilagyin kta se unkilapi (Gli. 15. 6; Psalm 98. 1); na Christ icunopatanhan wowaša ke unnicapi e slolunyanpi. Tokaunyanpi oyasin, wakanšica kin, maka kin, na wicacełpi kin hena kapi.

Lent el Anpetu Wakan itopa.

Anpetu wakan kin le Lent coka-ya Anpetu Wakan, nakon Waša-giçiyapi Anpetu Wakan eciyapi. Anpetu Wakan kin le, Lent el Anpetu wakan oyasin ko, wowiyuškin anpetu heca, na Christ Takolakiye el wolunkiyapi kin on Lent omaka kin el le wowiyuškin Anpetu wakan eciyapi; icin le anpetu kin Okolakiye wakan kin iye cinca tawa wowicagu unkipazopi, na Wotanin wašte kin el lecel unkokiyakapi. Lent omaka kin lehanan Okolakiye wakan kin he woaltani, woaltani woiyopeye, na iyopeiçiyapi kta, iglaonspepi, na wałpiçilapi on onspewicakiyapi. Le anpetu kin sicapi

kin woaltani wicakicicajupi kta, watukapi kin wicakicanptapi, na waša ke šni nupi wicayuwasa kapi na wolwicayapi kin on woglaka. Wocekiye kin el wicakicanptapi wowašte kin he unkiyapi kta unpica-pi šni unkoglakapi.

Wocekiye kin.

Septuagesima Anpetu wakan ta-wocekiye kin kitanla iyececa. Unkolhanpi šice cin on iyopeunyanpi kta iyececa. Lent icunhan wicohan wašte tona econqonpi eša on woaltani wokajuju unkiyapi kta kipi šni, tka hena e taku šica icicahiya kin on sanpa iyopeunyanpi kta iyececa unkoglakapi. Wašte-unlakapi kin šni heca na waeconqonpi otakiya awacinšniyan econqonpi. Nitowašte wokicanpte kin onšilaya eunglakupi kta, oglakapi kin le ecela on woaltani woqin etanhan, na woiyopeye cin etanhan, Wakantanka towašte kin on, eunyakupi kta okihipica unkoglakapi. Wicakicanpte na wowašte kin he tokel icupica Wotanin wašte kin el unkokiyakapi.

Lent el Anpetu Wakan izaptan.

Le anpetu Wokakiye Anpetu Wakan eciyapi, lakaš anpetu kin le Wanikiya tokakiye na icipawega tawa kin he wanna Okolakiye wakan awacin unšipi. Lent tawocekiye kin nonpakiya kiyušpapi-onšpa tokaheya kin el woiyopeiçiyee wookihi unlapi, na inonpa kin el wokajuju awicakehan unlapi-he iyecece Lent omaka kin nonpakiya kiyušpapi. Lent omaka el Anpetu wakan tokaheya, inonpa na iyamni kin el woaltani na wošice unkitawapi kin on, na iyope-unkiçiyapi, nnkiglaonspepi, na wawipiunkiçilapi kta on onspeunki-yapi. Anpetu wakan itopa icunhan małpiyatanhan aguyapi on wotapi kin, wokicanpte na wowašte kin on wounkiyakapi. Iyunkan le anpetu kin he Canicipawega kin etonwe unšipi; he etanhan woaltani wokajuju, wotełi on wokicanpte, na Wakantanka ecel wacaciconpi kta wookihi unkiyapi kin hee.

Wocekiye kin.

Onšilaya nitaoyate kin ekta ahitonwan ye. Wowapi cajeate cin iyecece, waunkiciglušnapi, nahan taku waunkiyuštapi kin, he onnye wakan timahel we ałipi kin on aunnunpi šni ehantanhanš hena takušni unkiysuyapi. Tancanpi na nagipi kin nopin ekta wicaluka na awanwicalakin kta. Lent omaka opta wicatanhan kin ohinni cajeatapi, taku wan awanyagunpi kta iyececa kin on, na tancanpi kin el tokel wicota walitanipi cel! Wicatanhan kin wakan, na ohinni Itancan kin on wakan-yan yuhapi kta iyececa, lakaš wicanagi wokeya tawa, na Woniya Wakan el onyin kta e tipi kin heca. Na wicanagi unkiyuhapi, na awanunkiyapi kta unlapi, hecel takn wankal un kin awacin kta, na woawacin šica eola un kta iceun-

kiyapi. Iyotan Easter Anpetu wotapi kin on nnkigluwiyeyapi, he el "Woaltani tancan unkitawapi kin Iye tancan kin on unyuskapi kta, na unnagipi kin Iye we iyotan telike on unyujajapi kta," nahan iyehan Itancan kin tancan na we kin "untancanpi na unnagipi kin wiconi owihanke wanica ekta ai kta" on woape unyuhapi kin on iyotan lecel ceunkiyapi kta kipi. Jesus Christ Itancanunyanpi kin eciyatanhan. Wicoie kin hena otakiya unkeyapi, tka le anpetu kin lila awacinpica. Iye ecela eciyatanhan untancanpi na unnagipi awanyakapi, na anpetu ehake kin el piya najinkiyapi kta.

—o—

Lent el Anpetu Wakan išakpe.

Anpetu wakan kin le nakon Palm (Canwape) Anpetu wakan eciyapi, le anpetu iyehan Jesus Jerusalem ekta Tipi wakan yuska kta iyaye qon, Šonšonla akan ye cin icunhan canwape yuksapi na canku ognagna ełpeyapi, litayetu ceki-yapi el woonspe inonpa kin el unyawapi.

Wocekiye kin.

Wocekiye wowapi el wocekiye tona yanke cin le iyotan wowakta heca. Wakantanka wicaša lila wašte wicalake cin hoyeunyanpi (John 3. 16; 1 John 4. 9, 10) wicaša wanji naiš nonpa unkeyapi šni, tka wicaša oyasin on, na hecel Iye Cinhintku Jesus (Mat. 23. 39) kiyu unkitawapi uye. Wotanin icu kta, na canicipawega etanhan ktepi kta. Wakantanka tokaheya caša tewicakila awaunonpi na awi-unyukeanpi eca Iye cante kin on heca waeconqonpi ece. On wicaša oyasin iye onšičiyee un kin ognaeconpi kta, wicaša woaltani owi-yopeye cin etan ewicayaku na małpiyata rewicayapi, hən h ecinpi kin ecela šni, tka Iye tohan kin wicaša oyasin ognaeconpi kte cin he on. Oyasin heconpi kta heon ta. Iye wacintanka iyagna unyanpi kta onšilaya yuecet ye. Christ tokel onšičiyee, wowacintanka, tokakiye kin, na Canicipawega akan tin kte cin he glutanin. Nakon Iye kini kin nnkicicapi kte cin, Iye kakije kin el na taku tanyan econ kte cin on wacintanka qon iyeun-ecapi šni kinhan unkokihipi kte šni (Roma 2. 7).

"Iye kini kin" wicatanhan kini kin ecela šni, tka lehanl lel wiconite kin etanhan wicowotanla wiconi ekta, na hena on tokata małpiyata kini kin nnkicicapi kta unkipipi unkiqlutaninpi. Taoyate kin "walitanipi etanhan niwicayin kta" heon ta, woaltani woiyopeye cin etanhan ecela šni, tka woaltani etanhan. Tokaheya, woaltani wokajuju on, inonpa, waonspekiye unkitawapi kta, na iyamni kin, Iye tancan kini kin etanhan woniya tawoyute on unyuwasa kapi kte cin on te.

—o—

Easter Anpetu kin.

Le wowiyuſkin anpetu iyotan tanka, na Anpetu Wakan oyasin etanhan le iyotan hea. Anpetu wakan kin hena anpetu ikceka wicayuwakan kin, he iyeceel Easter Anpetu kin Anpetu wakan oyasin wicayuwakan, na heon Juda okilipapi anpetu kin yutokeca. Juda oyate Sabbath tawapi kin okilipapi anpetu heca heceni, tka Easter Anpetu kin he wowiyuſkin na okilipapi anpetu heca.

Wocekiye kin.

Wiconſe ohiiyaye, wicatanſan na wicanagi wiconſe kin. Wiconi owi-hanke wanica tiyopa kin unyaki-lulokapi. Baptisma unqupi qon tiyopa kin he on timahel unyanpi, he eciyatanhan "woalitani etanhan unſapi, na wicoowotanla el unkin-nipi." Wicaſa iye tiyopa kin aonaſitakapi. Tka miwakan ile kin lieyab icupi. Christ "tona wicalapi kin Malipiya wokiconze kin wicakiyuloka" na unkiye timahel unkipi. Tka til yapi kin ecela ſni, timahel oomanipi kin el naunnipi kta iyececa. Hecel nito-waſte unkitokab iyaye cin, unkitawacinpi el wicotawacin waſteſte oyagnake cin. Wicotawacin waſte hena taku he. Htanihan tawocekiye el eyapi kin "wicotawacin ſica unyuhapi kin unkipajapi kin" nahan "Iye kici unliapi." Iye ope opa unyanpi, Iye ſe cin, liapi kin, na kini kin iyeuncecapi kta. Htanihan taku waſte icalunyanpi kta. Baptisma unkieupi kin Woniya wakan unqupi, na heon ohinni onunkiyapi kta wicaunſapi. Tka Iye towaſte ilagunyanpi kin on wicotawacin waſte unkieupi kin hena taku waſte icalunyanpi kta iceunkiyapi. Niun na wokiconze yuha (Woyu. 1. 18) na wowaſte kin he unqupi kta e wo-waſake oyasin yuha.

THOMAS HOFFMAN

Thomas Hoffman (Wakanitoheya Feb. 13, 1906, anpetu kin he ed iknuhanna ſa keyapi. Ieunhan ed waun ſni. Tawicu kici Springfield otowe heci ipi, qa kapi nina osai hee heced tawicu kin hek-tanhan yanka. Iye tipi kin etanhan makaiyutapi nonpa eced kdipi hehan iknuhanna hotanin seca e heced tawicu kin ekta etonwan tka eced kuya iyaya. Hehan ſunka-wakan kin iyayapi qa canku ſica opta iyayapi heced tawicu kin iſ eya hinſipaya, eſa najin qa hikna-ku anakitan qa iyahpaya eſa wan- cake ſa. Heced ikiyena tipi wanji han heced ed akipi qa Avon ekta Pejihuta wicaſa wahoyapi qa nom ohankoya hipi qa iwanſakapi qe- yaſ wanna okilipica ſni ſe hea ehan ihunipi. Heced toked taku on ſe kin tanyan okalinigapi ſni, tka ſe cin ohakam i kin eciyatanhan we ota hiyu keyapi heon we uye kte tka ehaeſ ota u kin on iyo- kaskica on ſa iyaya kecinpi.

Ho eya tohan wicaſa wan ſa

wanka ca hehan ogeyakel yawaſte- pi ecee. Unkan wicaſa kin de tuwe kin owasin tanyan sdonyaya- pi. Unkan taku tona on dehan unyawaſtepi kte cinhan owasin wowicake heca. Isanati oyate he- tanhan qa hed takuwicaya ota unpi. Waniyetu wiceemna nonpa wahecetu ehan Ihanktonwan tipi ed hi qa hed wicaſa waſte wan Isaac Stinger (Wicapajipa) eciyapi enwintku wan yuza. He ehan tokaheya wocekiye wicoſhan kin de hiyohi keyapi, eſa he ed wancake wicaſa okna waeconpi kta telika eſa Thomas Hoffman koſkanaka eſa wancake winyan kin de wakan- yuza qa anpetu ſe cin iyakdeya ta- wicu waſtekida qa telinda najin, qa eced wiconſe kin wicayukinu- kan. Tanyan wocekiye opa heca. Tuktetanhan wocekiye opa, Minia- kaſtanpi qa Wicayusutapi opa. He iyohakab wacinko qa okodaki- ciye toekeca wan ekta e ope ſni. Itomni qa kaſka yanka heca wani- ca, iſ tuktet tuwe wan kici kicize qa on tokaya un heca tuwe oyaka okihi ſni. Ohinni wicoſhan wakan kin ikiyena najin, eced Chapel of Holy Name okna Wawokiye kta econ ſipi qa waniyetu ota okna ſkan, takiya qa iyotanhan iyekiye kin ota eſa wacin iboſake ſni, qa wokajuju cistinna qupi eſa heon kagiyoſkiye ſni, qa on tobinni Bishop tawa kin nagiyeſe ſni, eced omaka 1898 May wi kin he ed Tipi wakan awanyake cin hed yemaſipi hehan is Thomas Hoffman Crow Creek ekta yeſipi qa katinyan takuna ape ſni iyaye. He iyoha- kab Mato wakpana ed omniciye kin he ed Koſka Itancan (Cate- chist) kagapi, qa wicoſhan kin de tohanyan wicada kecin kin tukta- na kud iyaye ſni eced ihuni, qa wicoſhan tona econ kin owasin ta- ninyan he. Ho heced Thomas Hoffman maka akan wicoſhan tona econ kta kipi kin ataya iyojukiya au eſa hena on niun kin icunhan tuwena yaonihan kicidowan ſni eſa he toka dake ſni. Ecin wicaſa wocekiye onupapi qa dowanpi, woayupte, womnaye qa owotanna unpi, dena otobanyan ukaiſeciya- pi unſkanpi, keſ hena tuwena un- kiciyataninpi ſni ca heunhanyepi- na ecee. Tka Thomas iye ni un kin ataya dena ed aiſeciya un qa tawicoſhan kin itancan tawa iwan- kiciyake kte cin hecedan ape un. Ho heced kodannyanpi teunhidapi kin de wicaſa onajin tona unyaha- pi kin owasin tanyan econ kin on "ſa eſa nahalicin ia ce," eyapi qon heca e kecanmi.

Okodakiciye ikce opeya un kin ed qa Wakankiciyuzapi kin ed qa Wawokiya un kin ed qa Catechist un kin ed qa wakta cekiya un e otakiya awabdeza ecee. Ho heced ito tona kici Helper yaunpi qon, qaiſ kici Catechist yaunpi niyepi iyotan woonspe wan tanka e nci- pazopi sece. Kignag, asniſnikiya waecon ſni, tka tohan wiconſe tawa unkte cin ſdonkiye ſni heon wakta

un, iyuli zaniyan un eced iknuhan- na ſa iyaya, qa maga tanka wan ed kici ſitaunnipi kin owasin cante un ſicapi qa unkokilinyanpi, eſa ta- komni he Wakantanka tawacin kin ee. Heced koſka yaunpi de awa- cin po, Thomas Hoffman tohe kin tuwe okna inajin kta hwo. Nita- kodapi,

J. Goodteacher,
Aandrus, S. D.

Manderson, S. D.

Anpao :

Kola waniyetu ota kolaciye tka tuweni ohan eyanpaha ciſi ſni ye lo. Tka lehau tona Christian taninyan unpi kin he nahonpi kta wacin na heon Anpao oyake ciſi. Ho hekta Dec. 23 1905 he ehan koſkalaka wan Nelson Bear Stops eciyapi ſa yunkan he Dec. 13 hehan wayazan na ſe. Ho yunkan he koſkalaka kin he niun kin hehan woalitani wanjini yuha ſni, na ho- kſila waſte na Christian heca. Ho he St. Thomas Station he okaſpe el opa, yunkan woyazan telika wan ececa tka. Ho lecel epin kta wacin kin he lee ye lo. Tona Christian yaunpi hecinhan iyoyan- pa nitawapi kin oyate kin aiyojan- jan wicaya po. Ho wanna henala epin kte lo mitakolapi. Tona na- yalionpi kin on wocekiye emiciya piye. Nitakola wanji miye ye lo.

Henry No Braid.

My Dear Anpao kin:

Ho le omaka teca ehan wahi na on cante mawaſte na heon awi- cakahan Wakantanka towaonſila unhiyohipi awacanmi na wibluſkin ye lo, mitakuyepi. Ho yunkan Anpao kin el woiwange wanji wanblake na abluptin kta ee ſni tka he wicoſhan kin tokel unkiſica- pi wala kin he hanke eajebate wacin ye lo. Yunkan leceſtu, Ska- in Okolakiciye kin titokan glapi sa tokaca heconpi hwo. Question kin lecel blawa ye lo. Yunkan heon lila el wibluſkan na on lena epa wacin kin ee ye lo. To ablesya piye mitakuye. Skain Okolakici- ye kin toka e titokan glapi sa qon heon awableza eciyatanhan unki- waſtepi ſni kin he wanblake sele- ceca heon epa wacin ye lo. Yun- kan ito wanna Maliti wicaſa heun- capi kte cin heon makoce waſte wan unkalinigapi na el wana wo- unjupi kte na wana tanyehcin ical- ayin kta, yunkan ake iyotan maga waſte iyeunyanpi selececa canke tanyan uye ſa ake unglujujupi na tokanl unkpaslatapi, qon hutkan kin ota unyuſicapi kte canke ki- tanla waſake ſniyan mahawaſte kin akan hin kte lo. Ho wana ake ieiyanmi makoce waſte wan iyeun- yanpi kte wojupi unkitawapi qon he makoce lee iyotan ecana icalun- yanpi kte se oiyoikiya wanke cin on unglujanpi na ake piya unkp- slatapi kte cin tanyan awacin ſni na hekta hutkan hanke ungluſica- pi he awacin ſniyan econpi kte econpi kte cin econqonpi kta tka

he! he! he! wana hutkan lila ota unyuſicapi kin waſakin kte ſni ye lo. Canke el eya lila unſkanpi selececa qeyaſ wana waſake ſni canke tokel unkanpi kte cin niun- yakiyapi kta ca woiyokiſilya un- kolepi kta cin se ohanketa wowa- cinhunke ſni wan na woiwaliniyan wan el unhipi kin on, Haſ ekta iyotiyewakiyelah unkeyapi kta wi- coie tokahe wicotakuniſni iyagle el inaunjinpi kte cin, lena leceſtu sece lo, Mitakuyepi. Ho yunkan maka akanl wicaſa unqonpi kin unkitawacinpi ekta le iyececa awa- bleza ye lo.

Ho wana Skain onupapi ktepi cin, wojupi tokaheya kin ee ye lo. Na wana tanyan hecin el unſkanpi qon tanyan waicah unyanpi qon hee. Ho yeſan ake Congregation- al naiſ Roman Catholic el unma tukte iyotan lila tanyan ſkanpi selececa canke el ake onupapi kte kin iyus ecana unksapapi kta un- kecinpi kte cin Inonpa maka waſte inalini tanyan wawicalye unwacin- pi kte qon he ee ye lo. Ho eha le Lakota makoce el oekiye yamni qon wanjila unkokaptapi kte on wana hutkan ota ungluſicapi kte cin hee ye lo, unkitawacin unglu- ſicapi kte cin he wake lo. Ho yunkan ake oekiye wan ecela un- kokaptapi qon he iyotan lila oiyo- kipi ſkanpi qon he wanvag unqon- p

un ſa tka kin awacin ſniyan maka waſte wan- unyake canke wojupi unkitawapi kin on niunkiyapi kte cin awacin- ſniyan econqonpi kte cin hee, un- kitawacinpi kin waſake ſni na Christian heuncapi tka etanhan to- kanl na canku icinſniyan unkiya- yapi kte cin hena wake. Ho kola- pi wana oekiye yamni kin iyuha onupapi qon behanyan maka akanl taku hecetu ſni hena on unhun- tkanpi kin iyuha ungluſicapi kin on wocekiye wicoſhan kin el un- ſkanpi kte cin econ unkapinpi kte cin on ohanketa wowacinhunkeſni el unhipi kte cin on kola wicun- yanpi kin wan kola oekiye el oya- pa tka qon unkiyakipi kin ota kin on hankeya Haſ! ektonhan hecin un- kicupi kte wicoie tokabeya on un- gluſicapi kte cin lee hecel wake. Wojupi unkitawapi elpeunkiyapi qon he hee ye lo. Ho canke wa- naſ taku ota hecetu ſni econqonpi kta, wowacinye hutkan unkitawa- pi kin iyuha ungluſisakapi lakaſ takuna ona waſagya wojupi wowa- cinye kin icalunyanpi kte cin wa- nicin kta. Ho heon tokecin cin unkitawacinpi kin on ohanketa wowitkotkoka el unhipi kte lo, canke ohanketa mini wakan ya- tkanpi optaye kin el unkiyayapi kte, na on unkilutakunipi kte ſni kin he ee hecel wake lo. Wowa- cinye wojupi unkitawapi kin ohanketa kicanyan tawatelunyanpi ſni on wojupi unkitawapi unglu- takunipi ſni hecel wake lo. Ho

hecetu, icin Lakota kin taku on iyotan unkiylutakunipi šni na unkiyluſicapi kin he Mini wakan kin hee ye lo. Koška ableza po. Eya lila wana iyapi hanske epa tka taku kin le tanyan ewahunni wacin kin hececa ye lo, ota epe šni tka e- haš ota lica okan kte šni wala on he- nala epin kte lo. Ho tona Anpao kin lawapi kin he tohanl wocekiye ehapi ecan miksuyapiye, mitakuyepi. Nitakuyepi wan hokšila on- ſike çon he miye ye lo.

Patrick Noisy Hawk.

WAKTA PO!

Tokata June 8, 9 na 10 1906 kinhan St. Andrew Sunkakiciyapi kin, Niobrara Deanery oħlateya, Provincial Chapter un kin Ihan- ktonwan Owakpamni hed Ataya Omniciye yuha kta. Hecel Chap- ter (Oadetka) iyohi yamni (3) ka- ĩnili unyuwicašipi kta.

E. Ashley,
Thomas Arrow, President
Sec'y.

Anpao kin:

Tokata June 8th Ithanktonwan Owakpamni ed St. Andrew Sunka- kiciyapi Provincial Chapter un kin Omniciye kta cin he, tona kaħnili ĩpi, qaiš wanabon upi kte cin owa- sin Mr. John Rondell qa Louis Claymore onahonwicayayapi kta. Hecen okpenihihi Hemani oinajin kin he Wagner S. D. hed yaipi kta June 7th litayetu kin, tona hecali yahipi kte cin tanyan sdon- yapi kinhan aiyacinyan canpahmi- yanyan ahipi kta.

Ho hehan Chapter iyohi kaħnili ĩpi kte cin maniyaupi kte cin qa wanahon yaupi kte cin, eya Hema- ni ohni yahi kte cin, nakun owasin Mr. Charles Brugier, Assistant Sec'y oyakiyakapi kte hecen owan- ka inicihnipi kta.

Tuwe kašta ed wanahon hi kta iyounkipipi.

Thomas Arrow, Sec'y

ST. ANDREW SUNKAKICIYAPI KIN NIO- BRARA DEANERY EN.

Provincial Chapter kin.

Tokata June 8, 9, 10 mniciyapi kte cin en taku iwokdakapi kte cin dena ee.

I. Address of Welcome by the President. Itancan kin ikiciyu- ſkinpi wicoie on wowahokonkiye eye kta.

II. A Good Chapter—Its Rec- ter. Oadetka wašte kin he—Wica ſa wakan tawa kin token econ kta iyececa he?

III. A Good Chapter—Its Members. Oadetka wašte kin he—Tona opapi kin token econpi kta iyececa he?

IV. A Good Chapter—Its Offi- cers. Oadetka wašte kin he—Oi- tancanpi kte cin tona eepi iyececa he?

V. A Good Chapter—Its Busi- ness Methods. Oadetka wašte kin he—Tawoecon kin tokiyotan wan- kin kta iyececa he?

VI. A Good Chapter—Its De- votions. Oadetka wašte kin he—

Token wocekiye ocon kta iyece- ca he?

VII. A Good Chapter—Its Meetings. Oadetka wašte kin he—Tokenken omniciye ocon kta iye- ceca he?

VIII. A Good Chapter—Its Work. Oadetka wašte kin he—Wowapi econ kte cin tona ee he?

IX. A Good Chapter—Its Bi- ble Class. Oadetka wašte kin he—Wowapi wakan kin token onspei- ciciyapi kta iyececa he?

X. A Good Chapter—Its Ju- nior Department. Oadetka wašte kin he—Hokšila Ošpaye kin token yuhapi kta qa token ocon kta iye- ceca he?

St. Mark's Holiwoju etan.

Kola Anpao kin, iyapi wanji ya- otanin eiši. Eya maka akan wico- icage uye cin, he iyecel wicašte cin iyagna u, na nakan letan tokataki- ya yin kta. Yunkan woiyokipi el unpi keš, ake woiyokišica el unpi. Eya tukte ogna ĩanpica šni qeyaš ee kakiyotan ĩanpica kecanmi. Eya mitakuyepi mišnala slolwaye šni, oyasin slolyayapi, maka akanl tawacin ecel econunšipi. Yunkan le ota weksuye, Jesus ekayeš maka akanl optelya ni he weksuye.

Eya mitakuyepi wicincala wan icaliwaye, eya tokel tawacin kin slolwakiya wacin on woonspe el kuwawakiye. Tohan kin wašte wakila, nakun toni kin hanske cin sanpa woawacin ota yuha tka ke- canmi, nakun nahahcin mitawacin el un. Ho eya micunksi hekta Sep. 24 1905 ĩinhanna mazaškan- škan šakpe eyapi wanji eya. Ta- span yamni kin tewahinla woyuha kin taku šni eya, hehanl ištımapi iyecel iyaya, na on mitawacin to- keca tanin šni waun, icunhan ma- ĩpiyata lowanpi nawahon se ma- ĩhingle cin on tawacin kıkta waun etanhan ohinniyan wakta waun. Louisa Pretty Boy—Ptesan wašte win hee, tawacin tokeca wanice, wicaša winyan owasin iyakilecel cante wicakiyuze. Eya mitakuyepi micunksi iyapi eye cin ogna wakihini kta awacanmi, yunkan leya Wowapi wakan tani el Olo- wan wowapi wicowoyakeitopa el heya, "Micunksi waštewakila wa- skuyeca wašte el ku na waskuyeca etan glute" anpetu lehanyan awa- canmi. Nitakolapi

Robert Pretty Boy.

Standing Rock, N. D.

Anpao kin:

Joseph Heħakagi. Waniyetu 23. Koška de hokšina ehan St. Elizabeth Wayawa oti kin de ed un, qa wana ĩeyata ki qa oyate kin ekna un kin icunhan wicaša owa- sin ohowicadaya un. Qa tohinni Mini wakan yatke šni, tka ee wo- ceikiye ninali wašteditake ca tohan- yan okihi kin hehanyan oknayan ikduha. Wotapi Wakan econpi wan Tipi wakan okna yanke cin tohinni icu šni kinape šni, ohinni- yan iyuškinyan qa pidaya ikikeu ecee. Dowanpi kin ohinniyan wawokiye sa, woayupte kin owasin hotaninyan on ayupta ecee. Taku

womnaye wan econpi e sdonya canhan ohinniyan iyuškinyan wa- wokiya ecee; tohanyan taku wa- mnayanpi qa ed wamnayan kagapi canhan cantewaštewa econ ecee. Hunkakewicaye cin nina anawica- goptan un.

Koška kin de tehan wayazan qe- yaš tohinni cantešica e sdonypica šni tka ee ohinniyan iyuškinyan on ounye qa kodawicaye kin wanyag ĩipi kin owasin cante wašte wica- ye kte cin he nina awacin ecee.

Heon wana hunke šni çon icun- han B. C. U. opapi etanhan wicaša nom hanhepi iyohina awanyakapi ecee, nakun St. Elizabeth's Guild ewicakiyapi etanhan nom ece han- hepi iyohina awankdakapi ece.

Anpetu wan ed atkuku ikiyena iyotangši, qa heya "Ate homakšina etanhan tanyan un mayasi, qa an- petu kin dehanyan taku emayaki- ye cin, eced nawajin ye do, tka wana ecanahcin elpeya iciiyaye kte do. Tohand ĩdabde cinhan yace- ye nanke ceyaš takuna oyakihi kte šni ye do. Maka kin de ed takuna suta qa wowinape wanice do, to- hand miyeksuwe kta canhan Wo- wapi wakan kin de wayake qa mi- ksya yo, hecena wowinape qa can- ku wicakapi kin hee ye do."

March 1 1906 oape 11 icunhan cante waštewa yanke ca iwaštewa ĩcin niya kin iyaye heced Joseph Heħakagi hokšna kin deced wana- giyata iyaye do.

Iyaye ohakam Šunkakan wan St. Elizabeth's Wayawa oti kin on okiye, Dakota wicaša wakan tawo- mnaye ed Canpakmiyanyan sapa wan ikan akna okiye, Šunkakan wan B. C. U. adetka de un kin owicakiye. Šunkakan wan St. Elizabeth's Koška omniciye kin owicakiye do. Woyuha ikeeka on St. Elizabeth's, Good Shepherd qa St. Thomas Winyan wokagege owicakiye.

March 3, 1906 oape 11 hehan St. Elizabeth's wanagi conkaške ed ĩape do. ĩapi ed wicaša ota ai qa yuonihan tancan kin maka ma- hel iyeyape do. Koška kin de nina tanye ĩcin oyate ekna un tka Taku wakan ĩeyab icu heced nina oiyokišica tka, tokaš Wakantanka koška kin de wana hehanyan maka kin de ed wowaši qu kin ihuni e sanpa wowaši wankantuya wanji qu kta e hecon naceca ecinpicu. Tona enna unyankapi kin koška kin de tawacin toie qa tolian hena yuha unkokihipi kta iceunkiyapi kta iyececa ye do. Tuwa de wan- dakapi kinhan yawa iyahunipi qa tohand elpeyapi, qa awacanipi šni kinhan hokšina kin de niun qonhan cante ed taku wan un qon qa on tanyan econ çon he wandakapi kte šni e he wowikope ye do.

P. J. D.

Robertson Memorial Church,
Veblen, S. D.

Anpao kin: ake oyanke detan- han takuku unyecidaotaninpi kta uneinpi. Ptiñhan Oct. 18 1905 St.

Luke Taanpetu iyehan St. Luke Koška Okodakiciye kin oitancan pikiyapi kta on mniciyapi. Toka- heya wiyotanhan hehan Tipi wakan ohna wacekiyapi, Catechist D. J. Robertson wowahokonkiye econ. Enakiyapi hehan T. A. Robertson ti kin ekta owas ai qa winyan ko wiyuškinyan wotapi. Wote aya- ſtanpi hehan Koška mniciye iyo- tankapi. Hekta omaka en oitan- can unpi kin hena wohdakapi. Omaka zaniyan ĩihunniipi kin on wiyuškin qa ake tokatakiya yapi kte cin on tokenken wicohian qa wi- cotawacin yuhapi kta hena iwohda- kapi ĩhunniyapi, hehan oitancan hena iwanwicayakapi qa wicaka- ĩnigapi: Itancan, D. J. Robertson; Itancan okihe, M. B. Williams; Wowapi kaga, C. A. Robertson; Mazaska awanyaka, Jacob Gray Foot; Okihe, J. W. Robertson. Wayazanke on Committee, T. A. Robertson; Tipi wakan awanyaka, S. N. Robertson. Dena oitancan- pi kin wiakenonpa yapi kta wica- yuštampi. St. Luke Koška Oko- dakiciye ake bdokehan wiħdi su ojupi on mazaska kagapi, opawin- ge ikiyena. Etanhan mazaska wicemna šakpe sam zaptan (\$65.00) Tipi wakan imahen on piyapi kta yusotapi, hecen Tipi wakan kin de yuštampi ehantan- han wana mazaska opawinge san- pa wicemna tom (\$140.00) Koška Okodakiciye kiçunpi. Dena on Wakantanka wopida unqupi, icin iye wawicaliye cin hee nakaes un- kiye cinka takuna unkokihipi šni tuka ohni Wakantanka cekiya un- yakonpi kinhan ounkiyapi kte. St. Paul oie wan ohni unkiksuyapi kta iyececa. "Token mayanipi qa Wa- kantanka iyokipiyayapi kte cin, unkeyapi etanhan iyacupi çon, he iyecen sanpa qa sanpa iyoniptapi kta." Ho hecetu. Tecanien un- tonpi keunkeyapi ešta hehan wi- cehian kin econqonpi šni qa wace- kiye šni unyakonpi kinhan tohinni mahipiya wokieonze kin wanyaka unkokihipi kte šni.

Winyan omniciye kin he mnici- yapi—Dec. 10 1905 he ehan—qa dena wicakaliniçapi: Itancan, Jen- nie Williams; Itancan okihe, Jane Robertson; Wowapi kaga, Agnes V. Robertson; Mazaska awanyake, Ida Robertson; Wamnayan, Mary Clonne; Walpaya awanyaka, Jen- nie Grayfoot. Ho Anpao iyacupi owas nape eiyyuzapi.

C. A. Robertson.

St. Luke K. O. Wowapi kaga

Hekta lecala San Francisco, Cal- ifornia ekta otonwe kin he el maka kin cancan na on etanhan Otonwe kin he el tipi ota yujuju. Tipi kin hena yujuju ĩinħpaye cin icunhan ota ile na otonwe tanka kin he oki- se se ĩuħnage. Hecel wicaša lila ota otipi kta nicapi, nahan woyute, woyuha ko nicapi. Nakun wicaša lila ota ĩuħnali ĩapi. Tipi wakan ota ĩhangye. Hecel woakipa tel- ĩke ĩca lakaš United States oyate iyuha yušinyeyapi, eša oyasin to- kel okihika wamnayanpi mazaska na woyute ko na ekta yewicakiya- pi. Tunkanšila tawakiya mazaska woyawa tanka nom wicakalini- çapi na wicacupi. Nakun lecel waakipapi kin on unkiš eya owi- cunkiyapi kta ca Okolakiciye wa- kan iceunkiyapi kta.